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GAMBIER OBSERVER.

—"that THY way may be known upon earth, THY saving health among all nations."

VOL. V.

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NO. 40

REV. W. SPARROW & } EDITORS.
REV. M. T. C. WING, }

GEORGE W. MYERS, PRINTER.

EVENING HOUR.

BY REV. H. F. LYTE, OF LOWER BRIDHAM, ENGLAND.

Sweet evening hour! sweet evening hour!
That calms the air, and shuts the flower;
That brings the wild bee to its rest,
The infant to its mother's breast.

Sweet hour! that bids the laborer cease!
That gives the weary team release,
And leads them home, and crowns them there,
With rest and shelter, food and care.

O, season of soft sounds and hues,
Of twilight walks among the dews,
Of feelings calm, and converse sweet,
And thoughts too lovely to repeat!

Yes, lovely hour! thou art the time
When feelings flow and wishes climb;
When timid souls begin to dare,
And God receives and answers prayer.

Then trembling through the dewy skies,
Look out the stars, like thoughtful eyes
Of angels, calm reclining there,
And gazing on this world of care.

Sweet hour! for heavenly musing made—
When Isaac walked and Daniel prayed,
When Abram's offering God did own;
And Jesus loved to be alone.

SELF-EXAMINATION;

OR 365 QUESTIONS, BEING ONE FOR EVERY DAY
IN THE YEAR.

15. Have I this day exercised the same watchfulness over my inward disposition, as I have over my outward deportment before men?
16. Am I less censorious in my judgment of those who differ from me?
17. Do I evade a command from repugnance to the cross that is in it?
18. When I make my request known unto God, do I consider whether I am in a fit state to receive the things I desire of him?
19. Am I less ardent in my worldly pursuits, than I was the beginning of the year? (Phil. iv. 6.)
20. Do I estimate my value of the Sabbath, rather by what I have heard, than by a spirit of prayer, praise and holy rejoicing?
21. Am I convinced that mere indifference to good is sin?

RELIGIOUS.

From the Christian Observer.

ON LETTING OUR LIGHT SHINE BEFORE MEN.

No Christian can deny that it is his duty to let his light shine before men, that they may glorify his Father which is in heaven; but he is also commanded not to let his right hand know what his left is doing, and not to cast pearls before swine. So that he may sometimes be at a loss to discover which is the right path, between what seems religious ostentation, on the one hand, and shrinking from the offence of the cross of Christ, on the other.

A slight circumstance leads me to ask the advice of your correspondents, as to the Scriptural rules which govern cases of this nature. The regular road from my house to church happens to lie across a scene of fashionable resort upon the Lord's day. It was formerly my custom to proceed with my family to our place of worship through the Sabbath-breaking crowd; but of late, fearing that we might be supposed to belong to the number, and remembering that sinners are apt to encourage themselves by example, I have taken another path. As far as regard ourselves, we have not gained by the exchange; for we have quitted a promenade which, though a scene of indefensible Sabbath-breaking, was not marked by any striking indecorum of speech or behavior, for a circuitous and inconvenient route through dirty streets infested by spirit shops, and all the disgusting spectacles which abound in a populous and wick-

ed neighborhood. Here, however, our presence is not likely to do harm; we are not mixed up with the scene; we are obviously known to be a family going to a place of Divine worship; whereas, in the regular route, we were thronged by a well-dressed multitude, and seemed, painful to ourselves and in the eyes of others, to be associated with the spirit of the scene. And it is probable that we and others have been observed and recognized, on this suspicious ground, by many who were not aware that we were going to or returning from church, and who supposed that we were merely taking what is considered by the majority of our neighbors a very innocent Sunday walk or drive; and on various occasions I have had to set casual acquaintances right in this respect, and formally to explain that we were on our way to church; while, in other cases, I had no such opportunity; and therefore our example, humble as it is—for no example is too humble to do harm—may have been adduced to justify the breach of the Sabbath. Upon the whole, therefore, I have preferred, at least in the crowded hours of resort, the circuitous way; though with great pain, as concerns the feelings of myself and my family.

But now to the immediate inquiry which I proposed. A friend, with whom I have conversed on the subject, says that we ought to go the regular road, and to carry our Prayer-books and Bibles in our hands to and from church, as public testimony; and our example, he considers, would, by the blessing of God, have a beneficial influence upon many who witness it. There is, I think, some weight in this suggestion; though as our books are very safe at church, I fear it would appear a little ostentatious to carry them backwards and forwards without necessity, just to advertise every body we met whither we are going. It has, however, occurred to me, whether, in these days of Sabbath-breaking, it would not be a very proper measure for all religious persons in large towns, where good example is wanted, thus openly to carry their prayer-books, if Churchmen, or their hymn-books, if Dissenters; that they may not be confounded with their Sabbath-breaking neighbors, but that their example may rather be a sermon to them. The influence of a hundred thousand persons, or half that number, acting thus in and around London, would be forcibly felt, and might put to shame many who were idling along the streets and suburbs for amusement. Would the charge of ostentation fairly apply in such a case? Would it be improper for a Christian to show thus openly, by a symbolical indication, whose he is, and whom he serves? Among the many who are pursuing vanity, in places of popular resort, on the Sabbath, there are not a few who are only passing by or through them, as the Christian passes through the world—pilgrims and strangers;—and why should not such bear, as it were, a visible badge; not for self-exaltation, but rather as taking up their cross, that their presence may not be misconstrued, and their good evil spoken of? I lately came out of a chapel which disemboves itself near a much-frequented Sunday promenade. In a few minutes the worshippers were lost amidst thousands of Sabbath-breaking pleasure-takers; and I felt very ill at ease as I passed through the thoughtless groups, of whom, to a stranger, I seemed to form a part; nor did I like to be seen coming from the spot, though my presence there had been lawful and necessary. A Prayer-book in my hand, even though clasped, would have been a sort of talisman; but it would have rendered me so conspicuous an object of notice and remark to almost every person I met, that I preferred gliding on silently—not, I trust, without prayerful and edifying thoughts—to exposing myself to be ruffled by the popular gaze and wonderment. I acted upon what appeared to me the principle urged by our Lord, of not casting pearls before swine, lest they turn again and rend you. And yet, on the other hand, had I carried my Prayer-book under my arm, that silent monitor might have conveyed a solemn lesson, by which some self-accusing Sabbath-breaker might have been

profited; and at least my example would have been subtracted from the apparent mass of unbalanced pleasure-taking.

But it was not to this slight incidental illustration, but to the general principle of the duty of letting our light shine before men, and the limits which distinguish this duty from the ostentatious publicity, that I wished to request the attention of your correspondents. My own feeling is, that most Christians err on the side of timidity; that they are more tempted to be faithless than overbold; and to make the the injunction to do all things decently and in order, a plea for denying Christ on occasions where it was a duty to confess him.

SYSTEMATIC CHARITY.

As an illustration of the probable effects that would result from a system of systematic charity, we beg the reader's attention to the following extract of a speech of the Rev. Mr. Holdich of the Methodist Episcopal Church, at a late meeting in this city.—*Churchman*.

"In 1820, the funds reported were only 800 dollars. In 1829 they had risen to 14,000 dollars. And now, in 1835, we find the receipts amount to 40,000 dollars. If they continue the same rate of increase, in 1840 our treasury will receive 80,000 dollars. This sounds very well. But why should we not advance faster? Why should we not double our funds in a shorter time? Cannot there be more impulse given. If we would know what we can do, let us see what others have done. Our brethren in England, with a membership not equal to one half of our number, furnished their missionary treasury with more than 260,000 dollars a year, a sum about equal to a contribution of *one dollar* to each member. And what is ours?—If we take away our colored members, and average the whole sum among our membership, it will only amount to *eight cents* a-piece. And yet those who have been extensively acquainted in both countries, say that, in respect to wealth, we, on the whole, have the advantage. True, our English brethren have had to labor to bring their receipts up to the present standard, and to keep up the spirit—and so must we labor; but what they have done, we can do. There is spirit enough in the Church to do it—there is piety enough, zeal enough, money enough—all that is wanting is the machinery to bring it forth, the counsel that inspires confidence, the energy that goes forward to do the work, as if it was a work to be done. Let an appeal be rung from Maine to Georgia, and see if there will not be a general coming up to the help of the Lord."

SIR JAMES MCINTOSH, SIR HUMPHREY DAVY, AND MR. LOCKE, ON THE DANGER AND IRRATIONALITY OF SCEPTICISM.

It is too much the custom with giddy thoughtless people to associate scepticism with mental ability and philosophic research. And various apparently fortuitous coincidences have tended to aid and abet the delusion. It is nevertheless true that a confirmed habit of 'doubting' and 'disbelieving' is a dangerous and a depraved one. Such a habit is fatal to steady conviction in all matters where assurance would not fail to form one main ingredient of human felicity;—and in the eye of enlightened reason it seems to involve a contradiction in terms—"a belief that there can be no belief." That a habit so pernicious and irrational may be exposed and abandoned, let wittlings and and sciolists ponder the solemn deliverances of some of the master spirits of our race on this subject. And if the blush of shame is not suffused on the countenance, let the lips at least refrain from farther utterance.

"Those who are early accustomed to dispute first principles," says Sir James McIntosh, "are never likely to acquire, in a sufficient degree, that earnestness and that sincerity, that strong love of truth, and that conscientious solicitude for the formation of just opinions, which are not the least virtues of men, but of which the cultivation is the more special duty of all who call themselves philosophers." Again "A habit of doubt and uncertainty is fatal to decision and earnestness above

ill, to oneness of purpose, &c. No cause can receive a final judgment: still some arguments must be heard on the other side, which require a rehearing of the plaintiffs evidence, and so on in an endless spirit of refining, and other discriminating scrupulosity."

"In my opinion profound minds are the most likely to think lightly of the resources of human reason: and it is the pert superficial thinker who is generally strongest in every kind of unbelief. The deep philosopher sees changes of causes and effects so wonderfully and strangely linked together, that he is usually the last person to decide upon the impossibility of any two series of events being independent of each other; and in science so many natural miracles, as it were, have been brought to light—such as the falling of stones from meteors in the atmosphere; the disarming of a thunder cloud by a metallic point; the production of fire from ice by a metal white as silver; and referring certain laws of motions of the sea to the moon—that the physical inquirer is seldom disposed to assert confidently on any abstruse subject belonging to the order of natural things, and still less so on those relating to the more mysterious relations of moral events and intellectual natures."

—Sir Humphrey Davy.

"We shall then use our understanding right, when we entertain all objects in that way and proportion that they are suited to our faculties, and upon these grounds they are capable of being proposed to us, and not peremptorily or intemperately require demonstration, and demand certainty, where probability only is to be had, and which is sufficiently to govern all our concerns. If we will disbelieve every thing because we cannot certainly know all things, we shall do much about as wisely as he who would not use his legs, but sit still and perish, because he had no wings to fly."—Locke.

From the Episcopal Recorder.

MOTIVES TO CONTENTMENT.

Men, in their several ways, are all in search of happiness. Their seeking shows that they have it not, and their mode of seeking, that they know not where to find it. It is something which we are to feel, and which, if it is not a part of ourselves, must be, before we can have it. The error is in looking out of ourselves for it. If we would rectify the disturbances within, and make ourselves rather the masters than the slaves of what we possess, we should be happy. People who are impatient with themselves, or with the lot assigned them, may be greatly deserving of compassion, but their trouble is not curable by others. If we could give them every thing they wish, they would find it a shell on handling it. They would be as empty as before. New wants would break out as fast as old ones were supplied. Let them listen to an old man in his wisdom.

"There is no want for which a man may not find a remedy in himself. Do I want riches? he that desires but little, cannot want much. Do I want friends? if I love God enough, and myself enough, it matters not. Do I want health? if I want it but a little, and recover, I shall esteem it the more because I wanted it. If I be long sick, and unrecoverable, I shall be the fitter and more willing to die: and my pain is so much less sharp, by how much more it lingereth. Do I want maintenance? a little, and coarse, will content nature. Let my mind be no more ambitious than my back and belly, and I can hardly complain of too little. Do I want sleep? I am going where is no use of sleep, where all rest and sleep not. Do I want children! many that have them, wish they wanted; it is better to be childless, than crossed with their miscarriage. Do I want learning? he hath none that saith he has enough. The next way to get more, is to find thou wantest. There is a remedy for all wants in ourselves, saving only for want of grace; and that a man cannot see and complain the want of, but from above."—BISHOP HALL.

THE CROSS.

We are indebted to a friend at Bristol College, for the following translation of a glowing passage in Bossuet's "Discours sur l'histoire universelle."

"The most peculiar requirement of the Gospel is,—to take up the Cross.—The Cross is the true test of Faith—the true foundation of Hope—the perfect refinement of Charity, in a word, the road to Heaven. Jesus Christ died on the Cross; he bore the Cross all his life;—by the Cross, he wishes us to follow him, and he has made it a condition of eternal life.—The first to whom he privately

promised future happiness, was a partaker of his Cross; "This day shalt thou be with me in paradise."—While he was on the Cross, the veil which concealed the Holy of Holies, was rent from top to bottom, and the kingdom of Heaven was open to all believers. It was on coming down from the Cross, and in the agonies of his sufferings, that he appeared to his Apostles the glorious victor over death, that they might comprehend, that it was by his Cross, he entered into his glory, and that he pointed out no other path to his disciples."

A kindred sentiment is very graphically expressed in the following sentence, by St. Chrysostom: "When we rise, the Cross; when we lie down, the Cross; in our studies, the Cross; every where and at every time, the Cross; shining more glorious than the sun.—Missionary.

From the British Magazine.

THE WELSH WEDDING.

It was on a bright sunny morning, in the month of September, last year, that my fellow traveller and myself, as soon as we had breakfasted were led by a sort of professional instinct to visit the parish church of Dolgelly. Saturday was a market-day; and what with bullocks and ponies and, hoidenish men with sticks and umbrellas,* and maidens with smiling faces, the streets were soon thronged, and all was life and interest.

But to what purpose this little tangent from the circle of my story? Why, to commend the unaffected and canonical simplicity of the pair, who sought no privacy in an engagement which should be made in the face of God and the congregation; but took this most effectual means of coming into the body of the church, with all "their friends and neighbors."

We were scarcely within the walls of the sacred edifice, but we were told there would shortly be a wedding. Of course we determined to witness it, and rather anxiously awaited the appointed time. It is true we occupied ourselves most agreeably in examining and cross-examining the parish clerk, and inspecting all that was to be seen in and about the church: but the leading feature, in the ecclesiastical arrangements of this place, was a certain primitive simplicity, but too little known in these days of parlor-pews and brass rods and curtains, and other invidious distinctions in the house of God. Here was no "storied urn or animated bust:" but the white walls of the church were studded with little black shields, which you might suppose to have been taken from the coffin-lids of the departed, and in which was traced, in white or gold letters, the simple record of their name and death.

At length the appearance of the clergyman assured us that the hand of the clock was near upon the hour appointed for the wedding; and, in a few minutes, the buzz of subdued voices, and the shuffle of dusty shoes in the church porch, told us the party had arrived. The officiating minister, clad in the sober and imposing attire of his order received them in the body of the church. As for my friend and myself, who felt that we were in a strange land, and desired to look as little like spies as need be, we had disposed of ourselves in a quiet corner of the church, and furnished ourselves with a Welsh prayer-book apiece. And now stood the priest of the most high God to join, in holy wedlock, the happy pair who stood before him, by sacred ties that nought but death can sever. The friends and neighbors—with innocent hearts, no doubt, and clearly happy looks—had seated themselves in the immediate neighborhood upon those good old-fashioned open benches which seemed most stoutly to affirm, that "Here, in this holy place, at least, is no respect of persons." The service was admirably performed in the Welsh language, which, spoken upon this occasion in its purity, charmed us beyond measure, and the tout ensemble presented a scene by no means easy to be forgotten, and by no means desirable that it should.

After the giving and receiving of the ring and joining of hands, the priest, in the name of God, blessed the man and his wife; and, then, with his clerk, and followed by the married people and their friends, went to the Lord's table, (according to the rubric,) saying (*in eundo*) the psalm appointed to follow the blessing.

The service was there concluded in the same calm and dignified manner in which it had been be-

* It has become the habit of these sturdy mountain wanderers to spend their first earnings in the purchase of an English umbrella, and to come to market with a stick perhaps under one arm, and an umbrella under the other. O quantum mutatus.

gun; and the party was dismissed with a wholesome admonition, which, if they remember and observe, will assuredly make them happy all their lives, and bring them peace at the last. I may never witness again the same interesting ceremony in the same lonely region, under the same happy circumstances, but the recollection of what I then enjoyed is still fresh and inspiring. The simplicity was charming; the propriety was convincing. And thankful should we be to God for that establishment which secures, in the remotest corners of the realm, that uniformity of doctrine and discipline which must be witnessed to be fully appreciated. But my task is done; the wedding is over; the vision has passed away, and we have mixed again with "the inhabitants of the world."

The sun on that day shone upon us all. Cader Idris stood by us in his giant strength, and reminded us, that "even so standeth the Lord round about his people." Ps. cxxv.) And the softly flowing Avon taught us thankfully to pursue the even tenor of our way through life: all nature seemed in a mood of rejoicing. The wedding party mingled with the crowd and vanished: May a bountiful Providence ever smile upon them, and the Sun of Righteousness shine upon their hearts, to cheer and comfort them throughout their earthly course, and bless them with richest blessings in the world to come.

BUT ONE WAY TO BE SAVED.

Two gentlemen were a short time since conversing upon the subject of religion. One, who felt no disposition to regulate his life according to the self-denying principles of the Gospel, but who was a man of firm integrity and of much self-respect, expressed the opinion that evangelical religion would do very well for the lower classes of the community, and indeed was indispensable to restrain them from licentiousness and crime, but that the more intelligent and refined needed not this power of motive; that their native sense of propriety, and their pride of character, presented sufficient restraints.

Now such a sentiment as this is the very essence of infidelity. It contains a denial of those views of the wickedness of the human heart which the Bible exhibits. It is a denial of the fundamental principle of the Christian religion, that faith in Christ is the appointed way and the only way of salvation. It assumes, in direct contradiction to the declaration of Scripture, that there are systems of religion, one for the learned, the other for the unlearned.

There are not many who will express this sentiment as plainly as in the language above described. But there are very many, who, though they will not in words assert it, seem to be influenced by this feeling. As they look upon past history—upon the crimes and woes with which man's inhumanity has filled the earth; as they look upon the present aspect of society—upon the vice and degradation which so extensively prevail; as they look upon the influence of religion—upon what it has already accomplished, and is still accomplishing—they admit to the great mass of mankind it is unnecessary—that it is the only prevailing restraint upon human passion; that the refinements of philosophy and the feeble appeals to temporal interest, are powerless in opposition to the impetuous current of worldliness and sin. They perceive that well written essays upon the beauty of virtue—upon the elevation of integrity; though pleasing to the virtuous and upright, are entirely unavailing in redeeming the world. Cicero says, that experience had taught the philosophers of his day, that the joys and sorrows of this life were not sufficient to restrain men from indulging in sin, and that therefore it became necessary to look beyond the grave, to appeal to the authority of the immortal Gods,—to excite the mind by the horrors of Tartarus and the joys of Elysium. And almost every intelligent man now admits the necessity of urging upon the great mass of the community those thorough, heart-searching views of holiness which the Bible enjoins—of appealing to those awful revelations of heaven and of hell, which are exhibited under the pages of Scripture. And yet not a few, while admitting all this, live as though these views of truth were essential to the humble and unlearned, but not to themselves; that their established principles of integrity elevated them above the necessity of such influences.

But if any thing is plain in the Bible, it is that it contains one, one only system of religion. God is no respecter of persons. All are alike condemned in sin. There is one Saviour provided for all.

And we must all alike come to this Saviour with brokenness of heart, and consecrate all to him.—Dives was a rich man, apparelled in purple and faring sumptuously. Lazarus was a beggar lying with the dogs at his gate. The same gate to heaven was open to both, and they must travel the same identical road. The same spirit of penitence, trust in the Saviour, and devotedness of life to his service, was required of the one and the other. The petty distinctions which exist between man and man here on earth, are nothing in the eye of God. He in his own wisdom makes these trifling distinctions but for a few moments.

Jesus Christ preached as plainly to Nicodemus the ruler of the Jews, the necessity of his being born again—of his being a new creature in Christ Jesus—of his relying for salvation upon him, as he did upon the fishermen of Gallilee, or upon the most ignorant and vicious throngs in the streets of Jerusalem, or in the country of Judea.

Paul, when addressing all the wealth, and refinement, and intellect of Athens, proclaimed the same system of religion, which he preached to the abusive and blaspheming mobs in Lystra and Derbe. Wherever he went—into the halls of governors, or into the dwellings of poverty, Christ and him crucified was his theme. Before his preaching Felix trembled, as well as the jailor.—The conscience of Agrippa responded to its truth, as well as the more humble multitudes who inquired, "Men and brethren, what shall we do to be saved?"

If any thing can be plain, it is, that there is one system of religion proclaimed in the Bible for us all; high and low, rich and poor, learned and ignorant, all must take up the cross and follow the Saviour.—*Religious Magazine.*

From the London Christian Observer

LETTER TO AN ARIAN.

If you find the following Letter likely to be useful in your Miscellany, it is at the service of your readers.

To ———

My dear sir,—The fact which your letter announced did indeed, as you anticipated, give me deep and unaffected concern. But, whoever may, I do not for a moment suspect your integrity and conscientiousness. You "doubt upon important doctrines, and especially that of the Trinity;"—but you do not say precisely what the object or ground of your doubt is; whether it is that you cannot see the received doctrine by the light of *Revelation* or of *reason*. If the former is your difficulty; I would say, "Tolle, lege!" "Search the Scriptures:" but search, as becomes one who sits at the feet of God Himself, in an humble, docile, and praying spirit. If the latter, look round the whole circle of your knowledge, and inquire, What do I see fully, in its essence, by the light of reason: and why do I demand that the incomprehensible God alone, who encircles immensity, should be grasped, in His intimate and essential nature, by the narrow, feeble intellect of His own finite creature?

But it were idle to attempt travelling round the dark mountains on which you stumble, in the hope of meeting you at the point of your divergence from the beaten path, ignorant as I am what that point may be, but I am convinced that unbelieving doubts are frequently, if not always, the effects of an unperceived cause; and that our wisdom is to apply ourselves directly, not to those symptoms but to the root of the disease. But how, you will ask, is this cause to be discovered? I answer, not by reasoning but by prayer. And now, will you weigh well, and pray over, the following hint from a sincere friend, and a well-wisher to your best interest?

I can solemnly assure you, that previous to the receipt of your letter, I was forcibly struck, and pained, by the manifest change in your frame of mind since our former meeting—a interval, I believe, of not more than twelve months. I am sure you will attribute what I am about to say to its true cause—the candour of Christian friendship—rather than to any want of courtesy; and therefore I will speak freely. We met on the Lord's-day just entering the house of God, at which I was about to officiate; and the short conversation which passed on that occasion, though it did not contain a single allusion to your doubts, cast a damp upon my spirits, and, had it been protracted, would have almost unfitted me for the sacred duties in which I was about to engage. Now I mention this fact as worthy of your deep consideration, even previous to your ascertaining what might have been its cause. This uncongeniality of nature and spiritual collision—in fact, the antipathy—be-

tween your spirit and that of a clergyman with whom you had formerly, a communion of thought and feeling, and who was now entering, in a spirit of sober cheerfulness, upon the sacred offices of the day, throws a light upon the state of your mind by which I would exhort you to contemplate it seriously. If indeed you conceive my frame of mind to have been the artificial product of a false and superstitious creed, the antipathy of your mind can of course furnish you with no grounds of conviction. But I believe you do not think this. I believe you think that the frame of mind of which I speak—whatever might have been the degree in which I had realized it—was truly rational and desirable, and more like that kingdom of God within us, which "is righteousness, and peace and joy in the Holy Ghost," than the frame which, as your letter tells, you yourself possessed. The fact is, your mind was wholly absorbed by *metaphysical subtleties and your own compositions*. In my walk to the church: in the vestry-room; in proceeding from it to the glebe-house; and from thence back into F——; I was deeply anxious to pour a little oil upon the troubled waters of your mind; but you gave me no opportunity; there was scarcely a pause of conversation on your part and no pause of intellectual effort. To divert the rapid current of your thoughts from what was not less distressing to me than injurious to yourself, I must have thrown up a rude barrier, and unceremoniously changed the conversation from *metaphysics* and *yourself* to some other subject. I did once observe—and you will, perhaps, remember it; for the observation was, apparently, very little opposite to the subject on which you were speaking—that it was far more important to consider questions in a moral than in a metaphysical point of view; and that a quaint old writer had well observed, that "a grain of love was worth more than a pound of knowledge." But this feeble effort was unavailing; it was swept away by the all-absorbing torrent which your mind was pouring forth; and I assure you that I abandoned the struggle, only from utter hopelessness that I could, for the present, make my calm appeal heard by the ears of your inner man.

The hint, then to which I would invite your most serious and prayerful attention, is this:—Whether *pride of intellect* has not mastered your whole soul? From this disease you have never been, at least since I knew you, entirely free.—The very constitution of your mind, bold and metaphysical; and the circumstances under which it has been placed, self-disciplined and self-developed; would naturally generate and foster this.—But whatever may have been the time when it was first implanted in your mind, or the height to which it had formerly attained, it now appears to be desolate, with its *upas* shade, every region of your heart, and to be in the act of shedding its bitter fruits. The simple question for your consideration is. Have I this pride of intellect? If conscience answers in the affirmative, you have, in my mind, a ready solution of the cause whence all your doubts originated. Be assured that wrong opinions are not more frequently the *creators* than the *creatures* of wrong tempers and affections. Intellectual pride may, indeed, be marshalled by circumstances—as interest, party, or temper—in the active, zealous defence of orthodoxy: but if these, or some such circumstances, do not exercise a counteracting influence, and it approaches the subject of religion, it will as infallibly generate sceptical doubts and infidel opinions, as weeds and briars and thorns will be the spontaneous product of earth's accursed soil and altered climate.

You have but lately begun to write. I would earnestly exhort you to examine, whether from that time a change has not passed upon your character: whether writing has not developed the natural defects of your mind and temperament, and rendered you in some degree self-confident, argumentative, and dogmatical? Of one thing I can assure you—and I say it in all kindness—that these were prominent features in our late interview.

There is another test, which, if it can be applied would be still more decisive; What has been the effect of writing on your spirit of prayer? I speak with that perfect openness which becomes such a communication as this. In truth, I am thinking over this matter on paper. I will, then, candidly say, that while I always considered you a man of principle—of principle, too, which was your own: the effect, not merely of training, but of conscience—I never did consider you, in the high and spiritual acceptance of the term, a man of

piety. I thought that religion had appealed, not only to your understanding, but also to your conscience; but I never thought that it had yet descended, in its softening and humbling influences, upon your heart. This distinction I have no doubt you will perceive and admit. If, however, I am mistaken in applying it to you; if you have ever had real, felt communion with God in prayer; you should make it a question for the most serious and decisive inquiry, whether there has been of late any change in this respect; whether writing has not so pre-occupied and absorbed your mind, as materially to interrupt that communion, if not wholly to quench that spirit of prayer which is the very life of God in the soul. The affirmative of this question should decide your judgment and your future conduct. An essay, however able and brilliant, were but a poor exchange for an humble, fervent, and spiritual prayer.

And what an unsubstantial good, even if attained, is that fame which intellect worships! But to attain fame in the paths of literature were no easy matter in the present day, when the press is discharging such heaps of rubbish as are sufficient to conceal the few works of real value it may produce. The ephemeral productions of these times divide and distract the general attention, and pall the appetite for modern publications. You may write an able and spirited article; and nothing in deed, is more easy than to publish it in some one of the numerous periodicals which characterize the present times. But who will read it? Those who lounge over the periodical in which it is inserted. And, of those few, who will inquire after its author, in days when, if one may calculate by the supply, nearly as many write as read; The man who writes to do good, even if he misses his object, cannot miss his reward. The man who writes to amuse himself; in the very act has his reward. But the man who writes for fame, has embarked his capital in a lottery of blanks, and will assuredly be disappointed.

I would, then, repeat my unheeded observation, and if I thought it peculiarly suitable and important to you when I uttered it, how much more must I think it so since the receipt of your letter? I would, then, again say to you, that it is far better to contemplate objects in a moral than in a metaphysical point of view; and that a grain of love is worth a pound of knowledge. It is more congenial to the nature of Christianity and the character of God; it more conforms us to the image of Christ. Christianity is predominantly moral. "God is love: and he that dwelleth in love, dwelleth in God, and God in him."

You say that you "have experienced deep anguish in the process of this change." I have no doubt of it. But ask some of those Arians and Socinians, with whom you may desire to take sweet counsel and walk in the house of God as friends, whether they have passed through those deep waters; and they will probably answer, Nay! that these are the vagaries of superstition. Arianism and Socinianism are for men of cool heads and cold hearts. If there be a pound of flesh in the heart of stone, these Shylock systems will lacerate it, as with scorpions, until they have eaten away or indurated it; I do not mean to deny that Arians and Socinians may be men of amiable natural tempers, and even with much tenderness of natural affections. I say, emphatically, *may be*; because, assuredly, it is not to such freezing systems I should look for such ripe and sunny fruits. If they are such, it must be in despite of systems essentially cold, selfish, calculating, and intellectual. But I do deny that Arians and Socinians can have any tenderness of spiritual affection; any genuine love to God. It is impossible. They have rejected the one Mediator, not only between God and man, but between the human and the Divine nature. They have cut the link of close and sympathetic union, which, by actual contact, could knit the heart of man to God. They have broken down the bridge between earth and heaven; and can but strain the spiritual eye to look across an impassable gulf, upon an unfelt, a distant, and a dimly-discerned God.

Whether your doubts be well founded or not—for I will assume nothing—prayer, while you acknowledge a God, should be a principal mean resorted to for light and guidance. If my opinion as to the state of your mind be correct, that prayer should be, not that God would clear up the doubts, but correct the tempers of your mind: not that He would give you to know *him*, but to know *yourself*. Pray for humility. Pray, not only that you may be enabled "not to think of yourself more highly than you ought to think, but to

think soberly," but also that you may be prevented from attaching undue importance to acknowledged talent, even of the highest grade; that you may be kept from putting in competition, for a single moment, the intellect of a Newton, the imagination of a Milton, or the style of a Johnson or a Pope, with the moral tact and spiritual faculties of the humblest lover of God. If you are not prepared to acknowledge the superior wisdom, you will, at least, the superior happiness which is but another name for wisdom—of the humble but contented peasant, who "just knows, and knows no more, her Bible true," above that of the brilliant and far-famed philosopher, who has deified intellect, and proved, by sad experience, that man's capacious soul cannot feed upon the breath of fame, and be satisfied; who, as regards the future has perhaps levelled himself, by metaphysical subtlety and the force of demonstration, with the beasts that perish, while he finds the present but vanity and vexation of spirit. Such do not more widely differ, in the world's estimate, than they do in real character and substantial happiness;

"His the mere tinsel; hers the rich reward:—
He, praised perhaps for ages yet to come;
She never heard of half a mile from home:—
He lost in errors his vain heart prefers;
She safe in the simplicity of hers."

Observe, I do not here bid you to lull the pains of scepticism by the stupor or apathy or the anodyne of ignorance, but by the sovereign panacea—a well-regulated mind. Lay the axe to the root of the tree. If there be wrong or uncurbed tempers, correct and controul them; if there be pride of intellect, eradicate it. The man Christ Jesus, all admit, was a perfect pattern of all righteousness; "holy, harmless, undefiled, and separate from sinners." Copy this model. "Let this mind be in you which was also in Christ Jesus." Then bless society, not with metaphysical disquisitions upon the nature of God, but with the testimony of your own experience, whether that man who possesses the mind of Christ can doubt His deity. This is, at least, a safe experiment, and I think conformable to the dictates of sound philosophy. Pause, then, ere you venture to strip off the crown and wrest the sceptre from Him of whom the Eternal Father said, "Thy throne, O God, endureth for ever." "Let all the angels of God worship Him." Put this experiment to the proof; and you have my earnest prayers, and confident expectation, that it will eventually land you in truth and peace.

J. M. H.

From the Sunday School Journal.

HOW TO REFORM A VILLAGE.

On the 15th of March, the Lord's Supper was commemorated in the Presbyterian church, East Liberty, a small town pleasantly situated on the turnpike, five miles east of Pittsburg. Being aware of this arrangement, and that a very hopeful state of things existed in this church, and having been an early instrument of commencing the first Sabbath School, in this now happy and flourishing place, I gratified an ardent desire by attending early at church. At 10 o'clock a solemn prayer meeting commenced, in which the pastor, elders, and many members of the congregation attended and participated. At 11 o'clock a suitable sermon was preached to a large audience; after this the pastor announced that twenty-two members were at this time received into the communion of the church upon examination, and three upon certificates; and I was much pleased to find that perhaps a majority were scholars from the Sabbath School—some of those whom we had but a few years ago gathered from the highways, as neglected wanderers.

Upwards of a hundred persons surrounded the table of the Lord, and I found it good indeed to be one of the number, participating in the sweet and precious joys of salvation, especially as there seemed to be very many—perhaps a majority of the whole number, who had been, or were still teachers or scholars in the Sabbath school, which some benevolent men had originated but twelve or fourteen years ago, to attempt to reform, if possible a place then notorious for its Sabbath breaking intemperance, and immorality. At that time two or three zealous men from Pittsburg, visited this place, and requested the people to send their children next Sabbath day to a school about to be established. A few suitable tracts were also left and judiciously distributed, to help on the good work. On the ensuing Sabbath about nine well dressed children attended; read the scriptures, were prayed with, instructed, and informed that if

suitably encouraged, the school would be continued. "Ah," said the little group, "Don't be discouraged, gentlemen; a great number of children are getting new clothes, and preparing to come to the school." With this cheering news, the same gentlemen attended on the succeeding Sabbath, when they were agreeably surprised to find upwards of sixty promising children in the school. Thus encouraged in a few Sabbath days the old school room was filled to overflowing; and to accommodate all, they were obliged to go into a large new—but half built and neglected church. Having thus procured ample room, and supplying the school with the Scriptures, suitable books, and tracts, whole families attended. The Sabbath-school continued to flourish, and proved a great blessing to the whole neighborhood. Fathers and mothers, the old and young, and middle-aged all attended and read the words of everlasting life.—The former lonely, and almost forsaken church, was now soon prepared; the preaching of the glorious gospel of Christ Jesus invited, and some five or six months after the Sabbath school was thus happily begun, the people were so zealous in the good cause, that in order to be present and meet with the Pittsburgh Sabbath schools, at a general meeting, upon Christmas day, fifteen wagon loads of children, teachers and parents attended.

The friends of the cause in Pittsburgh continued to visit and nourish the school for some time; until a few respectable merchants from the city moved to East Liberty, who at once aided the inhabitants by taking charge of it: and it has ever since continued a common blessing to town and country. Now; in East Liberty, the state of morals, piety and intelligence will not suffer in comparison with any other town of its size. It has three good churches: Presbyterian, Methodist, and German: a very respectable, and well conducted male and female seminary; and two good day schools. The Sabbath in this place is, I am rejoiced to say, more solemnly observed than in most other places. I shall never forget the sacred and hallowed feeling that seemed to pervade this village upon the Sabbath.

THE BIBLE IN THE WAY.

An individual in the interior of the state, gives the following account of the manner in which he was first arrested by the power of divine truth:

He had been one of those who had paid no regard to the subject of religion. "God was not in all his thoughts," though his awful name was frequently upon his lips in oaths and blasphemies.—One morning as he arose, his eye fell upon a bible which laid upon a shelf immediately over his washstand, and it seemed to him a silent reprover of his ways. It had long occupied its present position without exciting the slightest notice. He took it down, brushed the dust from it, and put it back again. The next morning, the first object that arrested his attention was this very bible, and it continued there morning after morning to reprove him, till he became so much annoyed by its presence, that he resolved to put it out of the way.—Taking it down with this view he opened it, and the first passage up on which his eye lighted was descriptive of his own character. He continued to read, and was troubled and affected by the accuracy with which it delineated his own heart and life. He closed it, returned it to its former position, and engaged in the occupations of the day with a heavy heart. At length, while he was reading it one morning, supposing himself to be unobserved, he turned around to see whether his wife, who had not yet risen, was awake or asleep and found her bathed in a flood of tears. She had long been anxious for his salvation, and she was much affected at seeing him morning after morning stealing a glance at the Word of Life.—When he saw he was discovered, he remarked, it is no use to conceal it any longer. I am a poor miserable sinner, and I find there is no redemption but in Christ Jesus. Will you pray for me; and will you go with me to the house of God: for from this time forth I am resolved to prepare for heaven. And from that time forth he did become an altered man—a happy, consistent, humble, and devoted christian. Thus the Bible casually placed in the way of a wicked man proved instrumental, through the Spirit, in bringing him to Christ, and in hiding a multitude of sins.—*Charleston Obs.*

FIRST PRINTING OF THE ENGLISH BIBLE.

It will be 300 years on the 4th of October next since the first Bible was printed in the English language. The New Testament was first published

without a date, but about the year 1526, in a duodecimo volume. In 1530 appeared the Pentateuch in the same form; reprinted in 1534, as a prelude to an edition of the entire sacred text, comprehending both testaments. The completion of this honorable work was reserved for Miles Coverdale, and the impression appeared, Oct. 4th 1535, in a folio volume, printed in double columns, in a foreign secretary-Gothic type—as it is supposed, from the press of a Zurich printer. A perfect copy of this volume is not known to exist. Coverdale's book was reprinted, with more or less corrections and additions, in 1537, 1539, 1540, and yet more magnificently in 1548. The Bibles, of these dates, are called under the names of those of Matthew, Taverner, Cranmer, and the Bishop's; and are all printed in a handsome folio form, but are very difficult to acquire in a clean and perfect state. As the 4th of October next will occur on the Sabbath, it has been proposed that all clergymen should, on that day, preach upon the inspiration and divine authority of the Bible. We learn that a minute account of this first edition of the Scriptures, and other early subsequent editions, will be inserted in the 20th No. of the Repository and Observer, to be published about the 15th of September next.—*Boston Recorder.*

HOW THE HEATHEN RECEIVE A MISSIONARY.

The Rev. John Leighton Wilson arrived in safety at Cape Palmas, in December. It is stated that the natives received him with shouts of joy.—Where in the whole heathen world, is the door of entrance more widely opened for the introduction of Christianity than in Africa?—*Richmond Telegraph.*

NUNNERIES.

It is a remarkable fact, that while Convents and Nunneries are being abolished in the Protestant countries of Europe, as intolerable haunts of turpitude and atrocity, they are planted in this country, and apparently regarded as harmless things. They were abolished in England by act of Parliament three hundred years ago. They are disappearing in France. In Spain they have been destroyed. In all these countries they are viewed with detestation, not only by Christians, but by citizens generally. Yet in Protestant America, they are regarded with favor!—*Vermont Chronicle.*

When you experience on your soul the happy energy of the Scriptures; every attempt to stagger your belief, or withdraw your veneration from the Bible, will be like an attempt to shatter the rock in pieces with a bubble, or to pierce the adamant with a feather.—*HERVEY.*

DOWN AT COOMBS.

Says a distinguished Lecturer on temperance—"While lecturing in the eastern section of Massachusetts, I met a man in the road one day who had been one of my audience the day before, and though an entire stranger, he accosted me with the question. Did you say, sir, yesterday, that ardent spirit is injurious and poisonous to the human system? I did say so, I replied. Well, our doctor says, he thinks they are a benefit, when not taken to excess. But where was your doctor when he said so? Why, sir, he was down at Coombs? What and where is Coombs? It's our tavern down here, about half a mile. And what was your doctor doing when he said so? He was talking, sir, in the bar-room. Had he nothing in his hands? He had nothing sir, but a glass of brandy sling." [Pledge.]

SUSPICIONS INJURIOUS.

In no case, where a child is supposed to have done wrong, should parents act upon suspicion.—Rousseau is perfectly right when he advises that children should never be questioned in circumstances where it is for their interest to deceive. A practical writer upon education justly remarks: "We should at least treat children with the same degree of wise enity, which the English law extends to all who have arrived to years of discretion. If any mischief has been committed, we should never, when we are uncertain by whom it has been done either directly accuse or betray injurious suspicions. We should either say to the child 'I believe you have done this,' or we should say nothing; the mischief is done, we cannot repair it: because looking glass is broken we need

not spoil a child; we may put glasses out of his reach in future." "When young children first begin to speak from not having a sufficient number of words to express their ideas, or from not having annexed precise ideas, to the words they have been taught to use, they frequently make mistakes, which is attributed to the desire of deceiving. We should not precipitately suspect them of falsehood. It is some time before they perfectly understand what we mean by truth. Such deviations should not be marked with too much rigor; but whenever a child relates exactly, any thing which he has seen or heard, or felt, we should listen with attention,—and should not show the least doubt of his veracity."

In a multitude of cases, where parents or guardians have acted under the influence of principles at variance with those suggested in the foregoing remarks; they have not only subjected their children to severe trials, but they have sometimes plunged daggars into their own bosoms.—*Mother's Magazine.*

JUVENILE.

THE BOY WHO WOULD NOT SWEAR.

In that delightful and excellent work, "the Guilty Tongue," there is a passage which we wish all our young readers to be acquainted with, and even if some of them have read it, they will do well to read it again. There is great danger of taking the name of God in vain, and all persons both old and young, should pray against this sin and endeavor to avoid it.

The author of the book which has been named, speaks of being on a certain occasion, while walking, engaged in the contemplation of the works of God, and then goes on to say:

In the strains of David, I could not help saying, "Unto Thee, O God, do I give thanks, unto thee do I give thanks, for, that thy NAME is NEAR, thy wondrous works declare!" Under the present state of my mind, it was a peculiarly sweet reflection, which seemed to convey a balm into my soul, that that Name, which is so often blasphemed by sin and wicked men is still near to those who love the Name, and that He condescends, in infinite love, to draw us into the blessings of the covenant of grace, through communion with that Name, Father, Son, and Spirit, Jehovah!

I was interrupted in my meditation by a knot of young boys, who, in earnest contention, uttered some words, which seemed to tell me they had no thought of that Name so near; they seemed of the ages from eight to twelve; and there were three apparently opposed to two. As I drew nearer, I observed three to be in excessive passion, whilst one of the others looked with a calm steadfastness, that was perfectly dignified; and the one who appeared his friend, was earnest in persuading him to something.

You did take it then.

I told you I did not.

Will you swear it?

I didn't take it.

Swear it then, said another.

He dare not swear it.

Will you swear it by God?

Why should I swear it? I've told you I didn't take it.

I won't believe you if you won't swear it.

Do swear, said his friend, and end it.

Why should I swear it? I've said no and that's enough.

All the three then began to pour out of their young mouths, volleys of oaths, and abuse, with voices in imitation of men; nor did there seem a curse nor a blasphemy with which they were unacquainted. God and the devil alike invoked to brink down curses on him and themselves; threatening to thump him as long as they could stand over him.

As they approached him with double fists, the boy reddened with resentment, and his eyes flashing with indignant fire, Stand off! he said, in an authoritative tone. I won't strike first, but I'll let you see I can defend myself.

Swear it then, and we'll let you alone.

If you come on me like devils, I'll say no more than no: I've told you the truth.

His spirit and firmness arrested them.

One of them, with a curse in his teeth, said again, Why don't you swear?

For a reason, he replied, it seems you don't know: and all I wish is, that you'd leave me to myself, for I hate your blasphemies.

Oh, oh! the biggest boy cried, a saint! a saint! a saint! a saint! This turned the current of their abuse, and now all with one voice vociferated A saint! a saint! pointing the finger of scorn. Though my spirit groaned within me at the

sight and sound, my attention was chiefly fixed upon the boy who stood so firmly to his point.—I was in a moment amongst them, and the three taking alarm from my countenance, caught up their sticks, and ran off very swiftly, before I could get hold of any. I did not pursue, as I expected to find them out afterwards, and I was anxious to know a little of "the saint."

I laid my hand on his head, and said, What do they call you, my boy?

George, Sir, he replied with readiness, but his voice still in agitation.

Where do you live?

There, Sir, pointing to a house near the end of the lane.

You have had a strong contest with those sons of Belial.

Yes, Sir, I'm glad they're gone.

Tell me, George, why you would not yield to them, when they wanted you to swear?

Because, Sir, I am afraid to offend God, and my father and mother always bid me be careful not to swear.

How then came you to be in company with such boys!

I wasn't in company, Sir, I only passed by just when they lost their ball, and they would have it that I'd picked it up, and they wouldn't believe me when I said I hadn't.

Why did you not give them some stronger assurance without swearing?

Because, Sir, father says, Remember what the Lord says, "Let your conversation be yea yea, nay nay, for whatsoever is more than these, cometh of evil;" and he charges me to take notice, if they won't believe me for yes or no, that they only want to tempt me, and after all would not believe me a bit the more for any more words; and so, Sir, if they won't believe yes or no, I'm not going to say any more.

But suppose they had all set upon you, would you have remained steady to the point, without being afraid?

Why, Sir, father says, George, mind you fear not them who after they have killed the body, have no more that they can do; fear Him, who, when he hath killed the body, can cast both body and soul into hell. So, Sir, I tried to set the law of God before me, and I hope I'd have bit my tongue out before I'd sworn an oath to please them.

Well, my lad, your father has taught you well by the rule of God's word, and God, in faithfulness to his promises, has given a blessing to his instruction. You owe much to such a father, and more to your heavenly Father, who gave you strength and simplicity to keep his word.

I'm sure of that, Sir, for I'm frightened when I hear such words as the boys used. I feel that I could soon learn them, if God was to leave me to myself, and they are very catching, even when one don't mean it, and so by keeping to father's great rule of yea yea, and nay nay, I'm saved from falling into that way of wicked words.

Now when he repeated this, which has always been a favorite Scripture with me, I was exceedingly impressed by the present application, and walking on with the boy, I remained silent, meditating upon the depth of this great rule. He perceiving my mind engaged, set off in a trotting run homewards, and was soon at his father's cottage door.—*Episcopal Recorder.*

ECCLESIASTICAL.

To the Editors of the Gambier Observer.

Gentlemen:—At the present Convention of the Protestant Episcopal Church in this diocese, held in Cincinnati, it was resolved:

"That the secretary publish a statement of the proceedings of this Convention, in the Gambier Observer, in such condensed form and manner, as he may deem expedient; and that the usual method of publishing the proceedings in pamphlet form, be dispensed with, until the adjourned meeting of the Convention in Oct. next."

In compliance with this resolution, I herewith transmit to you such a statement as seems to me likely to meet the views of the members of the Convention.

Yours respectfully,

EDWARD W. PEET.

Chillicothe July 2d, 1835.

The clerical and lay delegates, assembled in Christ Church, on Friday 26th, June and after divine service, the Convention was called to order by the President, Rev. Ethan Allen.—There were found to be present of the clergy, the Rev. Alvah Guion, Rev. Benjamin I. Haight, Rev. J. T. Eaton, Rev. R. V. Rogers and Rev. Edward W. Peet.

The following lay delegates, after an examination of their certificates by a committee appointed for that purpose, were reported as entitled to seats in the Convention.

Allan Farquhar, Aaron Kinney, All Saints Church, Portsmouth. D. K. Este and B. Storer, Christ Church Cincinnati. Warren Munger, Dorson Edwards, Christ Church, Dayton. D. J. Caswell, Edward King, St. Paul's Church, Cincinnati. Asa Coleman, J. H. McKlurg, Trinity Church Troy. C. W. Handy, N. Sawyer, St. Pauls Church, Chillicothe.

The rules of order of the last Convention were adopted for the government of this, and a committee of three were appointed to report any unfinished business of the last Convention.

A resolution was also passed giving to the Episcopal clergymen who might be present from other Dioceses, admission to the sittings of the Convention.

The Convention then adjourned to meet at half past three, P. M.

The Convention met at half past three pursuant to adjournment, went into the election of a secretary, and ordered the report of the Committee on the unfinished business of the last Convention to be laid on the table.

The Convention then adjourned till Saturday morning at 9 o'clock.

On Saturday morning the Rev. Seth Davis, of St. Peter's Church Ashtabula, and Rev. J. Thomas Wheat of St. Luke's Marietta, appeared and took their seats. The Rev. John T. Brooke, of Christ Church Cincinnati, having presented the proper testimonials from the Diocese of Maryland, took his seat as a member of the Convention.

A letter was received from the standing committee, and was referred to a committee of six persons, who subsequently brought in a report which was accepted. The report recommended to the Convention to proceed with the necessary business on hand, and in compliance with the suggestion of the standing committee to adjourn until sometime in the month of October.

Mr. Arius Nye, having presented his certificate as lay delegate from St. Luke's Church Marietta, took his seat as a member of the Convention.

The convention went into the election of the standing committee, and the following persons were found to be duly chosen:

Of the clergy, Rev. Wm. Sparrow, Rev. M. T. C. Wing, Rev. Wm. Preston. Of the laity, Mr. Alling, Mr. Williams and Mr. Prince.

The Convention then adjourned to meet immediately after divine service.

After service the Convention met, and ordered the consideration of the report of the committee on the unfinished business of the last Convention; and the reading of the parochial reports, to be postponed till the adjourned meeting of this Convention.

The Convention then went into the election of delegates to the next General Convention, and on counting the votes the delegates of last year were found to be re-elected.

On motion it was resolved, That this Convention have learned with great pleasure that the Right Rev. P. Chase late of the diocese of Ohio has been called to preside over the councils of the church in the state of Illinois, and that we earnestly entreat the great head of the Church to pour upon him the continual dew of his blessing for the salvation of souls and the glory of the Redeemer's kingdom.

The Convention adjourned till half past three. At that time the Rev. Mr. Brooke presented the following preamble and resolution, which was adopted.

"Whereas it is desirable, that this diocese should be fully represented in the General Convention of the Church it is resolved, That in case any of the delegates elected to the next General Convention shall be unable to attend, the Bishop while there shall have power to fill their places with any of the clergy or laity of this Diocese, who may be in the neighborhood of that body at the time of its meeting, and that the secretary of this Convention shall furnish the Bishop with a copy of this resolution."

A resolution was also passed that the delegates of the General Convention be authorized to draw on the treasurer of this Convention for the sum of \$30, to meet the assessment of the General Convention.

On motion, Resolved, that when this Convention adjourn, it shall adjourn to meet in Cincinnati on the last Friday in October next.

Resolved, That as the business which will be brought before the adjourned Convention is of the highest importance, the Bishop be respectfully requested to address a circular to the clerical and lay members urging their punctual attendance.

A committee was likewise appointed to devise some efficient plan to defray the travelling expenses of the clergy of the Diocese, attending the Convention, and to report at the adjourned Convention. This committee consists of three persons. Messrs. B. Storer, D. J. Caswell and Warren Munger.

The Convention then adjourned to meet in Cincinnati on the last Friday in October next.

EDWARD W. PEET, Secretary.

GAMBIER OBSERVER.

GAMBIER, FRIDAY, JULY 10, 1835.

It will be gratifying to Episcopalians in Ohio to learn, that Bp. McIlvaine has arrived in this country from England, and that he is expected at his residence the day after this paper is issued.

FOURTH OF JULY.—The forenoon of this day was occupied amongst us here by the exercises of the anniversary of the "Kenyon College Colonization Society,"—an institution which has been in existence for six or seven years. The occasion was made more than usually interesting by the unexpected appearance amongst us, just as the congregation were assembling, of the Rev. Mr. Andrews of Va., an agent of the Parent Society. Addresses were delivered by him, and three gentlemen belonging to the College. A collection was then taken up amounting to upwards of seventy dollars.

In the afternoon an oration was delivered by one of the students, Mr. R. C. Hurd, much in harmony with the previous exercises of the day; after which the officers, and students and several citizens, dined together under the shade of a grove near the river. The dinner was given by the students with the sanction of the Faculty. Of course all but the students were invited guests. To those acquainted with the institution it is needless to say, that as the forepart of the day was given to a work of mercy, temperance marked the festivities of the afternoon.

MICHIGAN.—Our readers will be pleased with the intelligence that Rev. Dr. Whitehouse, of Rochester, New York, has been unanimously elected Bishop of Michigan, and those who know that gentleman best, will be best pleased. It will no doubt be gratifying to our own diocesan to deliver that charge into such hands.

EPISCOPAL SCHOOL IN RALEIGH, N. C.—This school is under the direction of the Convention of the North Carolina diocese. From its annual report to that body, we learn several interesting particulars. Joseph G. Cogswell, Esq., is Rector, assisted by Rev. J. H. Saunders, as chaplain and teacher; and Messrs. Hooper, Dawson, and Eichenbrocht additional teachers. There are two buildings fifty six by thirty six feet, two stories; and a centre building is commenced, four stories high including the basement and eighty-five feet by sixty. The number of pupils is one hundred and three. The price for board and tuition is one hundred and seventy five dollars.—The most interesting particular in the Report from which we gather these items, is a proposition in regard to the chaplain. It will be seen above, that he has hitherto instructed in secular studies as well as in religion. After much reflection on the subject, the School Committee think it is very desirable, that he should confine himself to instruction in religion, and be maintained for this purpose only. This looks as if the subject were given the prominence it deserves.

THE FOREIGN MISSIONARY.—We have received a good sermon with this title, by the Rev. Mr. Engles, delivered on occasion of the departure of a missionary, for Northern India. Amongst the "accompaniments of the Missionary's commission from God" is mentioned the following:—

It will be accompanied by a deep, tender, and unabating solicitude for the spiritual welfare of the benighted people among whom he may make his sojourn. We do not mean merely, the entertainment of philanthropic desires and humane sympathies, such as may influence us who remain at a distance, and know their extremity only by the hearing of the ear; but the lively and irrepressible emotion which would be awakened by an actual observation of their deep depravity and degradation—such a feeling as swelled the Apostle's bosom, and stirred his spirit within him, when "he saw the city of Athens wholly given to idolatry;" such a feeling as thrills every fibre of a mother's heart, when yearning over a prodigal and profligate child; in a word, an intense and absorbing interest in the moral regeneration of those who are living most criminally, dying most ignorantly, and hastening to a hopeless eternity.

In lands nominally Christian, the restraints of decency and the etiquette of polite intercourse, tend to veil depravity from the observation of the philanthropist, and unhappily repress his zeal for the conversion of sinners, by obscuring in a measure the pressing extremity of their case; but among the heathen, no such blinding and deadening influences exist; they reveal their true character, their depravity stands out in bold relief—they seem to be, where they actually are, on the very confines of hell; and the missionary who lives in the midst of them, and yet feels not his whole soul moved to the rescue, had better return to his home.

The thoughts of Howard were always in the prison-house; his talents were always in requisition for the reform of their abuses, and the alleviation of their miseries, and no journey was too fatiguing, no privation too great, and no scenes of wretchedness too repulsive, to check his benevolent enterprise. This humanity, this self-devotion to a single object should characterize the foreign missionary; and who can imagine, that one who is sent of God upon the blessed embassy, should be destitute of this primary and essential qualification?

COLLEGE DISTINCTIONS.—At most of our colleges it has been the custom, to encourage emulation as the great incentive to study; and all other means to this end have been considered almost worthless. Lately, however, doubts have arisen in

the minds of thoughtful persons, whose standard of morals is the Bible, whether this might not be wrong—a doing evil that good might come. Amongst these doubters, are now to be ranked, those who have the management of Dartmouth College. In a publication issued by the President of that institution, preparatory to the Commencement on the last Wednesday of this month, we find the following statement.

The Trustees, believing that the moral sentiments of the community called for a correction of the evils growing out of the system of College distinctions, have determined to rely no longer upon any excitement to virtuous conduct, or diligence in study, but the simple authority of law, and force of religious principles; without applying the questionable motive of personal pre-eminence. They judge that the test of a rigorous annual examination, so protracted that every student shall pass under the scrutiny of the Faculty and an intelligent committee, together with the privilege of exhibiting, at Commencement, the results of general culture in the several departments, will be a more worthy and effectual incentive, and incomparably more moral and safe than the hope of outstripping a competitor, or of a high appointment. In this view they give to every student, of good character and regular standing, an opportunity to show the results of his study, and instruction, when he receives the honor of a degree.

We have no remarks to make on this, further than to state the fact, that Kenyon College has for years acted on this principle, and, as we think, with the happiest results.

BISHOP HOPKINS ON TEMPERANCE SOCIETIES.—It is with much sorrow we learn from the papers, that Bp. Hopkins of Vermont, in a work just published by him, has thought proper to attack the Temperance Society. It is not to be supposed for a moment that a Christian minister is opposed to Temperance; but he may be opposed to this method of advancing it, and such is the case with the respected diocesan of Vermont.

We have not seen the whole of his reasonings upon the subject, and they may be much stronger than we imagine; but judging from what we have seen, and which relates to what he deems his fundamental position, we are persuaded they will not bear a rigid scrutiny.

We regret this publication,—to say nothing of its influence on the temporal and eternal welfare of men, because the Bishop of Vermont has thereby arrayed himself against many of his brother Bishops who for years have been advocating the Temperance Society, and against a large number of his brother clergy. We regret it also, on account of the connection in which it appears. We learn that this attack forms part of a volume on the "Primitive Church." Many will mistake the embracing of the two subjects in the same volume, for an essential connexion between the two. We deny that they have any; we even maintain that the reverse is true, and that this attack on Temperance Societies is "paired, but not matched" with the other subject.

For years the two Bishops of this diocese have been friends to Temperance Societies, and even members of them. The clergy almost if not altogether without exception, have advocated the principle and acted on it; and our Convention by a solemn vote has wished the cause "God speed." The same might be said of the Bishops and clergy, of several other dioceses. If any of our Bishops are opposed to such societies, they have not so far as we are informed, thought the cause so urgent as to call for an expression of their opinion. The remark holds good, to the best of our knowledge, of the clergy generally. The present instance is the first of the kind, and excites therefore the more regret.

CINCINNATI CONVENTION.—The official acts of this body may be found on the preceding page. We rejoice that we are enabled to add the following interesting account of the religious exercises which took place during its sittings. Our informant has our thanks.

For the Gambier Observer.

It is known that the Convention recently held in Cincinnati was attended but by few of the clergy in consequence of a general impression in the central and northern parts of the diocese, that the cholera prevailed in that city to such an extent as to render it inexpedient to hold the Convention at that time.

A few of the brethren however, were present, and though at first disappointed by the prospect of having no more, determined to discharge their duties in the best manner that circumstances would allow. A prayer meeting was held on Thursday night in the lecture room of Christ Church, and another on Friday morning at six o'clock.

The friends of the church were reminded that so far as they were concerned the blessing which they had anticipated need not be lost. They were exhorted to give themselves to prayer, to look above human aid and repair immediately to the source from which all blessing is derived. They were encouraged to believe that through faith in God that meeting would not be barren or unfruitful. The ministers of both churches were present and evidently anxious to improve the occasion in union, for the spiritual benefit of their respective charges.

At eleven o'clock as also at night, public worship was held in the Church. As the services were continued, new interest was excited in ministers and people. On Saturday and Sunday morning the prayer-meetings were more fully attended and more feeling manifested. They were opened with a hymn and a selection of collects, and followed by short exhortations, singing and prayers extempore or selected.

The services of Sunday cannot soon be forgotten by any who were privileged to witness them. After a very impressive discourse, an address was made by the minister of the Church preparatory to the communion, in which those views were set forth of the Saviour crucified for sin, and meeting in

the sacrament of the last supper, every penitent believer with the seal of his forgiveness, that must have found their way to every Christian heart. Under such representations the hearts of all who love our Lord Jesus Christ, will "like kindred drops mingle into one," presenting even in this wicked world a symbol of the spiritual and endless union of the saints in heaven.

Short exhortations were made to the communicants while at the altar, by the ministers of both the churches, and by an assisting clergyman. In these exhortations such dangers were pointed out, and such instructions given, as must have been grateful to the feelings of all who were anxious to know their master's will, and to honor him by keeping his commandments, and by an increased holiness of heart and life. Such ideas were presented to the mind, then awakened by the preceding services, and made more solemn and tender in view of the symbols of the Saviour's body and blood, as were calculated to strengthen its resolutions of obedience, and make such an impression as would not pass away, and leave no practical effect upon the conscience.

Seldom have we witnessed feeling more deep and solemn on such an occasion; and we have reason to hope, that many were sealed that day with tears at the altar of God, will be fulfilled to the upbuilding of the church, and the salvation of souls within those congregations.

St. Paul's Church was opened for service in the afternoon, and well filled; and at night a very large audience assembled in Christ's Church. On Monday morning the services were closed as they had commenced, by a prayer-meeting in the lecture room. Where they met they parted.

The prayer-meeting that morning was one of unusual interest and solemnity. In looking back upon the services which they had enjoyed, the grateful language of all was—this has not been a lost opportunity. Upon the congregations in Cincinnati a happy impression was evidently made. There was manifested a spirit of conciliation and christian kindness, which must cause true religion to flourish within their own borders.

The prospects of the church in that city were never so encouraging. With the condition of Christ's Church the Diocese is already acquainted. The congregation of St. Paul's Church, during the session of the Convention laid the corner stone of a new edifice for public worship to be completed at an expense of twenty thousand dollars.

It is with pleasure we have heard expressed among the brethren a general resolution to attend the next session of the Convention in Cincinnati. We rejoice in the prospect of the Conventional meetings in Ohio soon becoming what they are in a neighboring Diocese—seasons of spiritual intercourse and improvement to the clergy and of blessing to the congregations where they may be held. The Lord hasten it in his time.

For the Gambier Observer.

REPORT OF THE DOMESTIC AND GREEK MISSIONARY SOCIETY OF TRINITY CHURCH COLUMBUS.

At the close of the second anniversary of the "Domestic and Greek Missionary Society," and sixth since the Domestic alone was organized, the Managers submit their Report with sincere thanksgiving to Almighty God for the success with which he has been pleased to crown their feeble efforts. Since the last annual meeting several new members have been added to the Society; and the money paid into the treasury for the Domestic department, including a collection in September last, amounts to the sum of \$45 50,—that to the Greek department to £17; making a total of \$62 50. Besides this, it is deemed proper to state that, in October last, the members, having previously organized a Bible and Prayer Book Society, resolved on appropriating to the Chinese Mission the funds they had raised for the Bible department. Accordingly they forwarded \$28 89, to the General Missionary Society for that purpose.

A monthly meeting for prayer and reading missionary intelligence, and so forth, as recommended at the last annual meeting, has been regularly attended since that time, and of late with evident interest. At a recent meeting it was proposed and acceded to by the ladies present, that the plan of weekly offering of one cent should be adopted, to raise a separate missionary fund, to be by them appropriated as they should think proper. At the last monthly meeting, much feeling was excited in behalf of the Rev. Messrs. Hanson and Lockwood, Episcopal Missionaries to China; by the reading of an appeal to the members of the Church, published in the Episcopal Recorder, in which it is stated that the want of the necessary funds has hitherto prevented them from proceeding in their truly Christian enterprise. After a moment's silence one of the members expressed her willingness to be one of ten, who should raise Fifty Dollars in aid of this great cause, and her example was soon followed by one and another, until the sum of \$37 dollars was obtained on the spot; and it is expected that the remaining \$13 will be made up without delay. It therefore becomes us to be devoutly thankful to the allwise Being for the prosperity of this Society; and to pray ardently, that he would continue his blessing to those who so liberally contribute to the sending of his Holy Gospel to the benighted Heathen. We are aware that some refuse to participate in this labor of love for want of due information; but we would ask, does not the fault lie with themselves? For with such means of instruction as are within the reach of all who seek it, is not such neglect unpardonable? In the eye of the omniscient God will this apology be admissible? Can we be sincerely impressed with the importance of faith in Christ to the salvation of our own souls, when our actions show that we are indifferent about extending this inestimable blessing to the millions of our fellow creatures who are lying in darkness and in the shadow of death? If we believe in that Bible by whose precepts we profess to be guided, we must

believe that "There is no name under Heaven, whereby we may be saved, except the name of Jesus Christ." How then shall the perishing Heathen call on Him in whom they have not heard; and how shall they hear without a preacher? May each and every member of this Society, of the evangelical Church to which we belong, and of every other religious society by whatever name designated, who love our Lord Jesus Christ in sincerity, ponder well these questions; and think on the solemn obligations which they owe to God their Saviour, and be led so to co-operate in his cause, as to hasten the happy period when "the knowledge of the Lord shall cover the earth as the waters cover the depths of the sea."

DIED,

In this place, on Friday the 26th ult., Mrs. ELIZABETH B. PEARCE, aged 22 years, wife of Mr. E. H. Pearce.

RELIGIOUS INTELLIGENCE.

CONFIRMATION AT BRISTOL COLLEGE.—As the period for the administration of this rite approached, a more than usual spirit of seriousness pervaded the Institution. The attention of the whole body of students, but more especially of the candidates for confirmation, had been directed by the President, on the preceding Sunday, to what it was to make a "good profession;" and it appeared to be the desire of all to pass the intervening week so as to be prepared to participate in the peculiar privileges they so much expected to enjoy. Every alternate evening the candidates listened to a familiar lecture explanatory of the Baptismal service, the Church Catechism, and the nature and responsibility of the vows they were about to assume. Every morning they assembled to spend a short time in praise and special prayer for themselves. That this meeting might not interfere with the daily duties of the College, as recitations commence at 6 o'clock, it was held at the early hour of 5, and we are assured that the Lord thus early sought, was found present to their souls.

Bishop Onderdonk arrived on Saturday afternoon. In the evening he preached from the words, "No man can serve two masters." This discourse, as well as the two others on Sunday morning and evening, were characterized by his usual clear and lucid manner of argumentation, and was listened to with great attention and satisfaction.

On Sunday morning there was the baptism of a member of the Junior class, and seldom has that service seemed more impressive than when in the presence of the officers, their families, and the whole body of students, one of the number thus devoted himself to the Lord. The baptism was followed by an address from the Bishop, explaining the nature of confirmation and the persons who ought to participate in it, after which the candidates were requested to approach the chancel. And when imagination enlightened by faith saw them going on "from strength to strength" till their race run and their work finished, all shall meet where vows and prayers are exchanged for praise, many felt that the experience of that day would ever remind them that "he that watereth others shall himself be watered."

The candidates for confirmation were 37 in number—of the rest some had joined the College Church as communicants, and a few had been communicants previous to their connexion with the college.

After a sermon by the Bishop, the holy communion was administered, in which 50 of the students participated.—*Episcopal Recorder.*

NEW CHURCH.—A new church has been recently organized in the southern part of Brooklyn, the particulars of which we hope to give next week. A building, we are told, is to be erected forthwith, which will be the fifth Episcopal church in the city of Brooklyn.—*Churchman.*

The Protestant Episcopal Pulpit for June contains a sermon from the Rev. John Johns, D. D. on the grief of Jesus at the grave of Lazarus. It is an instructive and eloquent discourse.—*Epis. Rec.*

From the Boston Recorder.

LONDON ANNIVERSARIES.

Church Missionary Society—general style and spirit of the meeting—report—patience of an English audience.—Mr. Buxton, and efforts for the emancipated slaves.—Bishop McIlvaine, and emigration to America.—Archdeacon Corrie.—Mr. Yates—New Zealand. The Church, and the "Irish question."

London, May 5, 1835.

MR. EDITOR.—I have just returned again from Exeter Hall, where I had the pleasure of listening to the annual report of the Church missionary Society, and of hearing several good speeches in support of appropriate resolutions. You are aware, that this is the great Evangelical Society of the church of England in these realms. Its management is of course entirely in the hands of the established church, and I believe that none but members of that communion took part in the meeting. Several Noblemen and Prelates were there, among whom were the Bishops of Chester, Litchfield and Coventry who are well reported of for their attachment to the missionary cause, and to the essential principles of the evangelical system. At eleven o'clock, the chair was taken by the Earl of Chichester, and he was greeted with pleasing tokens of approbation, which however, were not boisterous. In looking round upon the platform, there was an air of seriousness visible, in the countenances of the numerous clergymen and other friends of the cause present, which I interpreted as an earnest of the gratification that awaited us. Nor was I disappointed. The exercises were more in the spirit of our best anniversaries, (I speak now both of the matter and the manner,) than I had expected to find on that platform. A fervent prayer, and a very appropriate one too, written for the occasion, was offered up by one of the ministers near the chair, after which the Chairman introduced the business of the meeting, in a manner quite creditable, both to his head and his heart. He spoke unhesitatingly and with much apparent feeling, of the spiritual nature of that religion, which the Society was trying to spread abroad in destitute parts of the earth, and of the absolute necessity of a divine and regenerating influence, to "turn the heathen from darkness to light, and from

the power of Satan unto God." Two or three other young noblemen spoke briefly in the course of the morning, and in the same strain. Indeed, I have rarely, if ever, at a missionary anniversary, heard more stress laid upon the renewing and sanctifying work of the Holy Spirit.

The Report was very ably drawn up, and gave a highly encouraging view of the fields which the Society now occupies, in various parts of the world, and of the blessing of God upon it during the past year. It dwelt particularly upon the brightening prospects of greatly increased usefulness in the British West India Islands, and in New Zealand. Perhaps it occupied as many pages as the report which we heard at the Wesleyan meeting yesterday. But it was embarrassed by none of that cheering, which had so retarded the progress of the Methodist secretary; and yet it was in some degree liable to the objection, that you may have too much of a good thing. The multitude, however, listened to it with great apparent interest, from beginning to end. Indeed, from the little I have seen of English audiences, since my arrival in this country, I am quite sure, they are more patient of long confinement in crowded rooms, than we are in America. Either they have more health than we have, or they are more deeply interested in the exercises. For my own part, I think it is partly owing to both these causes. The men are more robust, and the women carry more of the bloom of health in their countenances than is common in the United States. And then, they are less bustling in all their habits. When they have an important matter in hand, they are in no such mighty hurry as we are, to get through with it and hasten to something else. I do not know how it is in the Establishment, but I am persuaded, that in the dissenting congregations here, religious services, in general, are considerably longer than they are in New England; and that what many of our people would bitterly complain of, the English not only regard as very proper, but even prefer to shorter exercises.

This, however, is so much like a digression, that I must either apologize for it, or hasten to give some account of the speakers who interested me most this morning.

Mr. Buxton, M. P. the great champion of Negro emancipation in the Colonies, spoke with great animation and power upon the duty of now making special efforts to educate and christianize those eight hundred thousand of their fellow subjects in the Islands, whom they had so lately emancipated.—Mr. Buxton is a tall, athletic man, ardent in his feelings, benevolent in his principles, determined in his purposes, and well qualified to sway the minds of those who listen to his eloquent appeals.

Bishop McIlvaine of Ohio, made one of the best speeches that I have heard for a long time. And the audience could not refrain from expressing the great pleasure with which they heard his statements, by the emphatic *hear, hear*, as well as by repeated cheering, which however was rarely so loud as to drown the voice of the speaker. He told them, among other things, that he had lately visited both their great Universities, Cambridge and Oxford; and that he understood there were at this time, in each of them, a thousand young men preparing for the ministry in the established church. He said one of their own writers had compared these two ancient and venerable seats of learning, to ships in ordinary; and he called upon all who loved the Saviour, and loved the church, and loved the souls of men, to pray that the gales of heaven might speedily fill their sails, and bear them onward to bless the land and bless the world. He said, that nothing but the grace of God could ever qualify those young men, who were to be the future ministers of the church of England, for that great and holy work, and he entreated all who heard him to unite in fervent supplications to God, for the outpouring of his Spirit upon Oxford and Cambridge. For a moment, as I saw the point at which he was aiming, I felt some anxiety in regard to the manner in which this solemn appeal might be received on the platform, and by the vast assembly before us. But it was only momentary. The response was instantaneous, and it was in perfect unison with the appeal itself. I hardly know how it could have been more so, either in Park Street or in Chatham Street Chapel; and I need not tell you, how delightful it was, to receive this unequivocal testimony, in the heart of London, and on a great public occasion, in favor of what we call revivals of religion in our public Seminaries.

In reference to America, Dr. McIlvaine spoke with great frankness and good judgment. He told the Society that in his own diocese, there was a great want of preachers; that he was trying to build up a Seminary by which the deficiency might be supplied; that he had come to England, partly to persuade a few young men of the right spirit to go to receive their education there, that they might enter into those whitening harvest fields; and partly to solicit aid for the College over which he presided. Did any one ask why he called upon the friends of religion in Britain, to give money for such an object—why not take care of your own seminary in America, and supply the destitute with adequate religious instruction without coming to us? he would remind them that we had something more to do there, than merely to provide for ourselves. There is, said he, a great tide of emigration setting in upon our shores from other countries. There are now in the United States, at least 550,000 Roman Catholics, and tens of thousands are added to the number every year. And from whence, he asked do they come? Who is it that is thus sending them across the Atlantic by hundreds of thousands to be taken care of? Remember, that the greater part of them are from your own Ireland. They are a part of your own population. You send them to us in America; and why should you not help us convert them from the error of their ways? or at least, if that cannot be done, why should you not assist us to protect ourselves from that anti-Christian influence which, if true to their principles, they must every where strive to exert?

I do not pretend to give Dr. McIlvaine's language precisely; but this was the substance of the appeals. It was well presented, and it was felt; and I doubt not, the letting down of the net, to use Dr. M.'s own words, was attended with good success.

The venerable Arch Deacon Corrie of Calcutta, who is now on a visit to this country, addressed the meeting in support of one of the resolutions, and made some very encouraging statements with regard to the condition and success of the Society's Missions in India, and of the prospects which are now opening in all the vast regions of the east under British sway.—There are, it seems, now six places of worship in Calcutta, besides several occupied by the Scotch church and others.—And he stated that there is a very general disposition on the

part of British residents in India, to promote both education and Christian instruction.

Mr. Yates, a missionary who has lately returned to this country from New Zealand, and will go back as soon as the objects of his visit can be accomplished, gave a more flattering account of the progress of the gospel in those Islands, than I had been led to anticipate. He told us, that the door is now thrown wide open for the admission of Christian missionaries in New Zealand, so that they may go where they please, through the length and breadth of the land. He said there was scarcely an individual, who was not ready to receive instruction, if there were missionaries to teach them. He stated many very interesting facts; but I can only find room in this letter, for two or three.

The people in one district, who had formerly been in almost a continual state of war, came to the Missionaries and said 'They wished to have their clubs broken in two, and the bullets taken out of their muskets, and the points knocked off their spears, and to live in love and peace, as those were doing, who had received religious instruction.'

At the Bay of Islands, the missionaries have recently met with great encouragement. Formerly they had not been allowed to land there. But going to that place not long ago, they were met by about 1500 natives in a very friendly manner, and told, that 'the chiefs intended to make some speeches to them.' An old chief then came forward and said, 'the missionaries, I am sure, are come to this place to blunt the points of our spears—to snap our clubs asunder—to bury our bayonets in the ground, and to bring this tribe and that tribe together, and make them all live in peace.' A loud shout then burst from the whole assembly, 'We will have them, we will have them!'

I can add only one anecdote more, and I hardly know when I had heard any thing more affecting. In a journey which Mr. Yates took, of nearly 500 miles from the Bay of Islands, he was very cordially welcomed by the people, who wished to receive Christian instruction, though they did not know exactly what it was. Having told them at one time, that he thought of going to England upon important business, as he lay in his tent at night, he overheard the natives say, 'We must hold a committee about keeping him here. We must not let him go. He says he is going to England, and the ship is here to take him away—but no. We will keep him and make him our slave; not our slave to fetch wood, and draw water for us; but our *talking* slave. Yes, he shall be our slave to talk to us and teach us. Keep him we will.' And it was only by pledging himself to use all his influence to get two missionaries for them, that they consented to let him go.

The third resolution was seconded by Rev. Hugh Stowell, who spoke with great energy and much violent gesticulation, calling on the Society to rally round the Church, and to stand by their Protestant brethren in Ireland. The effect was electrical. All that gravity which had, up to that moment, characterized the meeting, broke out into the most enthusiastic and deafening cheers. I need not tell you, that the present is a period of great political excitement here, nor that the Irish question, as it is called, is one of the most exciting of all the questions that are now agitated in this land. Had any one present been ignorant of this fact, the sudden and overpowering burst of feeling just alluded to would have been quite inexplicable. Yours, &c.

A RELIGIOUS NEWSPAPER IN THE SANDWICH ISLANDS.—The missionaries of the American Board, at the Sandwich Islands, have resolved to establish a religious newspaper, and have appointed one of their number to take charge of it. But a few years ago, the inhabitants of these Islands were in all the darkness of idolatry, and sunk in the lowest depths of moral degradation. Since the communication of the gospel to them, by the preaching and instruction of the missionaries, a great and happy change has been wrought in their condition. Last year, more than four millions of pages of different works, principally in the native language, were issued from the mission press. Common schools and a high school are in successful operation. Now a newspaper is to be published among them. Thus the light of the gospel is spreading.—When we look at such changes as have, in a few years, come over the moral character and prospects of those beautiful Islands in the Pacific, well may we exclaim, "What hath God wrought!" and take encouragement for larger expectations and more strenuous and prayerful exertions in the great cause of Christian missions to the heathen.—*New Orleans Obs.*

Distressing Fire.—On Saturday morning last, Trinity Church, belonging to the Methodist Society in this place, a spacious and neat edifice, which has been built but a few years was destroyed by fire.

Since writing the above, we have been gratified to learn, that at a meeting held on Monday night last, at the First Presbyterian Church, which was very numerous attended, there was a very lovely exhibition of christian sympathy, in the subscription, by citizens of Richmond generally, of upwards of \$7000 for the re-building of the Church, which has been subsequently increased to more than \$8000. Such evidences of feeling and liberality, are calculated to draw more closely the bonds of christian union, and irresistibly to recommend the principles by which they are produced.—*Southern Churchman.*

INTERESTING DISCOVERY.—A number of bulls of different Popes, addressed to the Prelates who successively occupied the episcopal seat at Cambria, and of great importance to archaeological science, have recently been discovered at that place, in a good state of preservation.

LIST OF LETTERS

Remaining in the Post Office at Gambier Ohio July 1st. 1835.

George Benedict 2, Jacob Cochran 2, William Claytor, Samuel Culbertson, Benonia Cummings 2, William Davis, S. Douglass, Alvan Foote 3, John Foote, William Fagg, Fidelia Fox, James Glass, John F. Girault, John Harding, F. H. Hooke, Henry Hull, John Henshaw, J. M. Kelley, Mr. Marlow, A. L. Mehurin, Isaac Myers, John McMahon, Daniel C. Putnam, George Sly, John Summers, Samuel Swantland, Eliza Scott, Stacy Templar, Travis Withas, Bidle Wilkinson, E. Woodbridge.

The above Letters, if not called for within three months will be sent to the General Post Office as Dead Letters.

July 3—3c.

A. CLARKE A. P. M.

POETRY.

From the Pittsburgh Friend.

Among the late ceremonies at LEXINGTON, commemorative of the battle at that place, two beautiful odes were sung during the Church services, the one written by Mr. PIERPONT, the other by Miss GOULD. The following is that of Mr. PIERPONT:

Long, in the nameless grave,
Bones of the true and brave!
Have ye reposed.
This day, our hands have dressed,
Tuis day, our prayers have blessed
A chamber for your rest;
And now 'tis closed.

Sleep on, ye slaughtered ones!
Your spirit in your sons,
Shall guard your dust;
While winter comes in gloom,
While spring returns with bloom,
Nay—till this honored tomb
Give up its trust.

When war's first blast was heard,
These men stood forth to guard.
Thy house, O God!
And now thy house shall keep
Its vigils where they sleep,
And still its shadows sweep
O'er their green sod.

In morning's prime they bled;
And morning finds their bed
With tears all wet.
Tears that thy hosts of light,
Rising in order bright,
To watch their tombs all night,
Shed for them yet.

Nought shall their slumbers break;
For they shall not awake,
Nor yet be raised
Out of their sleep, before
Thy heavens, now arching o'er
Their couch, shall be no more;
Thy name be praised!

MISCELLANY.

FEMALE HEROISM.—We are assured that the following extraordinary narrative is strictly accurate in all its details.—*Presbyterian.*

The acceptance of a most splendid villa, furnished with costly comfort, presented to an English widow lady, by a French nobleman of high distinction, in gratitude for the preservation of his child by that lady during the revolution in Paris, 1830, has been most firmly and positively refused. Since those memorable days, every attempt had failed to discover the preserver of the child; and the only knowledge gained that an English widow lady, pale, exhausted, her dress much torn, and nearly drenched with blood, had from amidst a heavy discharge of cannon, silently entered the nobleman's apartment, and tenderly placing her little charge upon the sofa, bowed and retired too swiftly to be traced.

A trivial circumstance a few weeks since led to the discovery of the lady's name and residence.—Upon reading the document which put her in possession of the noble gift, she remained for a few moments silent and thoughtful; then turning to the legal gentleman sent by the nobleman to witness her signature of acceptance, she addressed them in these beautiful words;—"Tell the father of the child I protected in the hour of peril, I return his offering with grateful feelings. Thanks are not due to me, let them be given to that Being, who, in the moment of danger, allowed me strength of mind to encounter the bloody scene. My reward claims no other notice than the inward consciousness I feel of having only performed a Christian duty; and tell him, the motto I rest upon to guide my actions, is to endeavour to do towards others, as I would have wished them to have done towards me, under similar circumstances."

A magnificent painting is in preparation representing the awful period of the child's rescue, from an accurate sketch drawn by the officer who rode the charger stopped by her heroic courage, and who obtained an interview a few days since to intreat her permission for its execution, which has been granted, provided her name remain undivulged during her life-time. And an eminent artist is now employed in taking her likeness.

The painting represents the lady in her widow dress, on one knee, extricating with her left hand, a lovely child from the dead body of its nurse, who had fallen a victim to the discharge of a musket. Her right hand firmly grasps the bridle, and arrests in its progress a powerful charger, whose fore feet trample on her dress. The mounted officer, impatient to proceed, appears, withdrawing his sword from the wound he has inflicted on her arm, and from which the flood flows copiously. Near her stands a furious looking soldier, displaying on the point of his bayonet a remnant of the widow's cap, which he has torn, when directing his aim toward the child; and in the back ground is seen the nobleman's carriage broken by the populace, Underneath are inscribed the simple, but effective words, she addressed to the officer at the moment of receiving the wound: "Soldier!—if you are a father, spare my arm to support this child."

During the officer's interview with the lady, he expressed a hope that she had not suffered much pain from the wound his sword had given; when she partly uncovered her arm, and assured him that the scar she wore, only reminded her of his humanity, and that she felt happy in the opportunity afforded her of thanking him for preventing the destructive weapon from inflicting severer injury. It is the intention of the nobleman to visit England with his child early in the spring, and to conduct the widow to his residence, where he intends to welcome the preserver of his child with princely splendor, and where the benevolence of this noble-minded woman will be prized.

EXPERIMENT TO PRODUCE LIGHT IN WATER.—An experiment, to ascertain at what depth a white object might be visible in the sea, has just been made by a gentleman who has much time and attention to extend the bounds of science.—Having let down a metal plate, painted with white lead, he was able to distinguish it by moonlight at the depth of forty feet; while, by that of the sun, he lost sight of it at about eighty feet. The difference must seem surprising when we compare the intensity, of the two lights—that of the sun being, according to Bouguer, three hundred thousand times stronger than that of the moon: but the dazzling which affects the eyes by the coruscation of the solar rays, does not allow us to be sensible to feeble impressions on the visual organs.—Any instrument, therefore, which should enable us to see at a great depth under would be exceedingly useful, either in recovering any object that might be lost, or in constructing submarine works, in sea-ports. A method used by fishermen to obtain this advantage consists in pouring oil upon the water to make it more transparent. In the bay of Naples it is constantly practiced by the fishermen at night. Their boats are provided with a composition which gives an intensely vivid flame, and is placed out at the stern. Attracted by the light, the fish follow it from every direction keeping near the surface, and hovering around it like moths. They are then easily captured, after being struck or harpooned by four-pronged spears. Those who search for shell-fish (fruttidi-mare) in the day time, near the shore, employ the same method, throwing little pebbles steeped in oil before them. The gentleman who was acquainted with this simple contrivance, wishing to ascertain its efficacy, poured a small quantity of oil on the sea and was thereby enabled to distinguish shells and other objects, which had not been visible to him before. When oil is thrown on the surface of water which is not confined by banks, the coat extends itself to a great distance, becoming thinner and thinner, until it can no longer be distinguished separate from the water. The effect of the oil is, apparently, to draw off as it spreads those little objects which prevent the transparency of the water by floating on its surface. All the experiments hitherto made tend to corroborate this assertion; one of them in particular is very conclusive. Half a spoonful of olive oil having been poured near the edge of a large oval sheet of water on which the wind had blown a quantity of acacia flowers, it was observed, that, in a few seconds afterwards, one half of the surface was completely swept of these floating flowers and that they were all collected on the opposite part. Similar experiments are still in progress.—*Literary Gazette.*

King James the First has written on the fly-leaf of a copy of Edward Dering's 'Sermons, Lectures, Catechisms, and Godly Letters,' printed in 1614, as follows:

'A good wife is to God zealous,
to her husband chaste, to the poore
Piteful—to her neighbors gentell,
to her cheledren an example,
all which God grante you my
Good daughter for his sonne
Cristes sake.

This curious little volume is in the sixth part of Bibliotheca Hebriana, shortly to be sold by Evans.

PETRIFIED BUFFALO.—This extraordinary curiosity was discovered about two years since by some trappers belonging to Captain Bent's company, lying on the side of one of the beaver dams of the Rio Grande of the North, (a stream emptying itself into the Gulf of California,) whose waters, it is said possess the petrifying qualities to an eminent degree, its shores abounding in specimens of various animal vegetable productions in a petrified state. The petrified Buffalo is described by those who have seen it, to be as perfect in its petrification as when living, with the exception of a hole in one of the sides, about four inches in diameter, around which the hair has been worn off, probably by the friction of the water, in which it must have lain for ages past to have produced such a phenomena. The hair in the hump and shoulders, neck, forehead and tail, though concreted into almost a smooth surface, may be easily discerned. The horns, eyes, nostrils, mouth and legs, are as perfect in their stone as in their pristine state.

The country in which this rare specimen was found, is inhabited by the Euteaux, a roving tribe of savages, who subsist, a great portion of their lives, on insects, snakes, toads, roots, &c. This tribe being particularly hostile to the whites, renders the acquisition of this curiosity an undertaking not a little hazardous; notwithstanding this and many other difficulties to be surmounted, such as distance expense, &c. our enterprising citizen, Captain Charles Bent, contemplates procuring and bringing it to the United States with him, on his return from Santa Fe, during the ensuing autumn.—*St. Louis Com. Bulletin.*

A FALL OF FISH.—A correspondent of the Asiatic Journal at Bengal, gives the following particulars of a fall of fish, which happened on the 17th of May last, in the neighborhood of Allahabad:—"The zeminders of the village have furnished the following particulars, which are confirmed by other accounts. About noon the wind being from the west, a few distant clouds visible, a blast of high wind accompanied with much dust, which changed the atmosphere to a reddish hue, came on;—The blast appeared to extend in breadth about 400 yards, choppers were carried off, and trees blown down. When the storm had passed over, they found the ground South of the village, to the extent of two bigahs, strewed with fish, in number no fewer than 3000 or 4000. The fish were all of the Chawal species, (Clopea Cultrata, Shakspeare's Dictionary,) a span or less in length, and from one and a half to half a seer in weight. When found they were all dead and dry.—Chawal fish are found in the tanks and rivers in the neighborhood. The nearest tank in which there is water is about half a mile south of the village. The Jumna runs about three miles south of the village, the Ganges 14 miles N. by E. The fish were not eaten; it is said that in the pan they turned into blood!"—*London paper.*

The conveyance of small fish, frogs, &c. through the atmosphere, how singular soever it may appear, has been so often and so confidently attested by respectable travellers, that it is next to impossible to withhold our assent to the phenomenon.—Amongst various explanations which have been attempted, one of the most plausible is, that these small creatures have been carried aloft by waterspouts, and afterwards

deposited. It is asserted in the works to which we have adverted, that it is a common thing to find frogs and toads, on the flat tops of the houses, even the highest the day after a violent rain in the tropical climates; and Mr. Pennant, in his History of Hindostan, states that small fish are there found (in places which were lately quite dry) about the tenth day after the first rains and that the inhabitants made a commodity of them at their tables.—*Edit. Merc.*

WILSON THE PAINTER AND HIS WAISTCOAT.—The eminent landscape painter Wilson was sadly unprovided with the precious metals while a student in Rome. There is a fine story told of his doffing his coat one fine day for a game of tennis in the baths of Caracalla (where the English got up a sort of ball alley,) when lo! on his back by way of lining to his waistcoat, a splendid waterfall with grotto, &c. &c., became visible—a contrivance, no doubt, of his laundress to turn his productions to some profitable purpose.—*Frazer's Magazine.*

HONEY BEES.—This is the season for raising a revenue from the honey bee. Thousand of hives might be well supported in any part of the country, however barren it may appear, yielding a profit altogether superior to moderately cultivated lands. New England, particularly possesses both the climate and the vegetable productions most conducive to the welfare and productiveness of these valuable insects. Yet little or no attention has been devoted to them, notwithstanding the positive evidence, repeatedly adduced, in favor of making honey-raising a prime object with farmers. All the almshouses should be furnished with extensive apiaries; as the ablest tenants of such institutions would be perfectly competent to the successful management. After the swarms have been completed, no further attentions are requisite.—Even then, when the young colony makes an exit from the parental domicile, in search of a house of their own, a child might control their apparently erratic disposition, and house them at pleasure, by imitating a shower with a bucket of water thrown into the air. Tin pans, sleigh bells, and countless other equally unmusical instruments, usually brought into requisition on such occasions, though sanctioned by immemorial usage, are perfectly useless. The bees neither hear the noise vibration, nor regard them if they do. To wet their wings is a philosophical, and certainly a more effectual way. The poorest man should keep bees. The rich should keep them for the sake of the example; and philosophers would be instructed by studying the order, perseverance and economy manifested within their habitations.—*Scientific Tracts.*

LOCOMOTIVE FACULTY OF PLANTS.—If a wet sponge be placed near a cucumber which is growing in a particular direction, it will change this direction and grow towards the sponge. A plane-tree, growing on the top of a wall, directed its roots down the side till they reached the ground, a distance of ten feet, in order to obtain the requisite nourishment of which it was deprived in its elevated situation.—Thus plants appear, like wise and intelligent agents, to move towards their good, and to turn aside from those soils that are either injurious or afford but a scanty nutriment.—*Analyst.*

VALUE OF HOPS IN DISEASES OF THE SKIN.—One of the best external application for many eruptive diseases of the skin is a strong decoction of hops, in which the limbs or other defective parts are to be bathed several times a day. The decoction should not be used until it has become perfectly cold. In bad ulcers of the leg, the most satisfactory results have been repeatedly realized from this simple preparation.—*Nat. Intelligencer.*

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